

EXCELLENCE IN ADVERSITY

PHILIP HOLDEN: *To Make me Grieve*. 50pp. Chatto and Windus: The Hogarth Press. 18s. PHILIP OAKES: *In The Affirmative*. 43pp. André Deutsch. 18s. RICH MILLER: *Selected Poems*. 47pp. Chatto and Windus: The Hogarth Press. 16s. BARRY COLE: *Monseigneur*. 55pp. Methuen. Paperback, 10s. JOHN HODGKIN: *A Sense of Being*. 40pp. Chatto and Windus: The Hogarth Press. 16s.

the fact that it is impossible not to talk about him and I ask in the same breath shows that the decisive step into individuality has not been made either. There is an air of fashion throughout the volume, a fashion which, as fashion must, is beginning to date. It should be said that the trick of this particular generation's pose is a tedious, horatory pose, each of their children for a trifling word or surname equally bantous in related surmises) is becoming boring and slightly suspect. A kid is just a kid: the Christian name should be enough.

Ruth Miller is a South African whose work is new to this country and moves best in long lines. Her

attempts at a song and a linked poem. The poems are pretty dice. Poets should not call their poems "songs" unless they are ready for the music to interfere with flat lines: in a song formal contractions have to go all the way to the roots and most poets cannot write songs for the same reason that most orchestral instrumentalists cannot play jazz—they are not sufficiently masters of their tools. "Dog" is the best poem in *Selected Poems* but still too incoherent. An image of underwater life in this poem "Submarine" has an intensifying she should try for more often.

Barry Cole's poetry tries to do a lot

FRANCIS HOPE

live and convenient and wrote indifferently to Papy about his "Fables from Ovid", "Novells from Boecae", and "Tales from Chaucer". Some of Professor Miner's "connections" are too general to convince—love, war, good and evil, the common coin of poets—and some are

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live and convenient and wrote indifferently to Pnyx about his "Fables from Ovid," "Novells from Boecae," and "Tales from Chaucer". Some of Professor Miners' "connexions" are too general to convince—love, war, good and evil, the common coin of poets—and some are ludicrous: "The First Book of Homer's Iliad" and the succeeding books of "The Cock and the Fox" both contain many debates: "The former ends in *discommodum* (version) without *lupanaria* bed," and *Amio* lay unheeded by [the Side?], linking the Greek story with that of Chanticleer and Partlet, we are unable to make live on the narrow roost." Yes; but what about all that feathering? "a hundred times a day?"

5s 6d

LEGAL ROLES

BRIAN ABEL-SMITH and ROBERT STEVENS: *In Search of Justice: Society and the Legal System*. 384pp. Allen Lane: The Penguin Press. £3.3s.

A British sociologist and an American lawyer have again combined to produce a study of the English legal system. *In Search of Justice* is a sequel to *Lawyers and Courts* which appeared two years ago, and in which they treated the same subject historically. It is now even more remarkable to find two authors, neither of whom has practised law in England, achieving so comprehensive a survey of the issues involved in the contemporary discussion about reforming the courts and the legal profession.

To begin with let it be noted that, unlike some critics looking at the legal system from outside its walls, the authors have no desire to diminish the prestige enjoyed by English courts and lawyers. More than once they assert their respect for the quality of British standards. What concerns them most, however, is the increasing scepticism, whether by the year 2000, if not in the 1970s—lawyers and courts will still play any considerable role in the new society that is evolving. Already there is reason to believe that the importance of the work done in the higher courts has diminished for most ordinary people. Indeed, it is implied that the judges even now might have time on their hands if crime, accidents, and divorce had not increased so much.

Already county courts can hear undefended divorce cases; and the whole tendency has been to keep from the high courts and to put before new tribunals a variety of matters which require faster and better adjudication than is offered by traditional legal procedures. No one doubts that

work of great value is still done by judges and by lawyers in their chambers, but we cannot get a clear picture of this until the daily business of the courts and of lawyers is studied by methods of research which, as the authors complain, have never been applied to it.

No short summary can indicate the richness of this book, packed as it is with ideas and suggestions that have all the freshness of the outsider's view of processes rarely examined with detachment by insiders. If the book has a weakness, it is the rapid movement of facts and ideas as they tumble over one another in covering so much ground. The last two are about the best chapters, where legal education is reviewed in a critical spirit before the authors finally try to answer the question seldom asked: why is law reform so tardy and what are the obstacles in its path?

Part of the answer offered is the number of lawyers in parliament. For at least a century, more than a tenth of members of parliament have been lawyers; today roughly a fifth of all M.P.s are or recently were in active practice. Since few judges have ever been ardent reformers and since, in the nature of things as now organized, laymen can exert no strong pressure, the conservative character of the profession has remained undisturbed for generations. Yet the authors do point hopefully to signs that change is coming. Certainly their book will help to find the fresh breeze stirring present paper plans lest these gather dust as others have done in the past.

AFTER-CARE

G. F. RYAN and F. M. MARTIN: *Patterns of Performance in Community Care*. 235pp. Oxford University Press for Nuffield Provincial Hospitals Trust. 21s.

The value and importance of follow-up and supportive care for physically ill patients has been appreciated for many years. But to follow this excellent practice for patients who are, or who have been, mentally ill is a comparatively new development. Treatment was not considered possible for many of these patients, and custodial care for the rest of their life was usually all that was considered necessary. It is true that in some areas, notably in Manchester, there had until 1948 been close collaboration between a general and a mental hospital; but it was not until the Mental Health Act passed through Parliament in 1959 that progress towards community care for a great number of the mentally ill became feasible. This Act showed the way for the "reorientation of the mental health service away from institutional care towards care in the community."

P.E.P. have, with the financial assistance of the Nuffield Provincial Hospitals Trust, produced an interesting report, *Patterns of Performance in Community Care*, on the effect of community care in mental health in four areas: Oldham, Salford, Worthing and a part of the former county of Middlesex. Conditions in these four areas were not similar: for example, Oldham has one of the highest death rates in the country, 38 per cent above the national level, while Worthing has a large excess over the national average of elderly persons and persons living alone. In Oldham, again, great use is made of the day hospital, particularly for elderly patients, while in Worthing there is a high admission rate of elderly patients to the mental hospital, a fact not unrelated to what has been already said.

Since the passage of the Mental Health Act, psychiatric treatment departments have been opened in eighty-two large general hospitals, and patients are successfully treated, on a voluntary basis, in these departments. Unlike patients who are admitted to general hospitals, many of these patients will need readmission for a second time.

the interval, which may be long, between their releases they will be able to live a normal life at home with their families or, if this proves impracticable, in a hostel of some sort. There are still not enough of these latter available, and this may often lead to difficulty in arranging the discharge of a treated patient. The need for prolonged custodial care is now shown to be over: though, so as not to sound too optimistic, it might be said that there are a few, but very few, patients suffering from mental illness who will still need this. But reports such as the one under review show clearly that the days of the old "asylum" are numbered; even when it is still necessary to use the old buildings, the place can be a live of productive activity, full of hope and with no locked doors.

The authors feel that responsibility for a mentally ill patient should be shared between the general practitioner and the psychiatrist. It is not sound psychiatric policy for assessment and diagnosis to rest upon some prior selection of patients by mental welfare officers to whom general practitioners refer.

But they claim, rightly, an important place for these officers:

When a patient is discharged from one service, he ought not to be lost within the community and the stresses and strains of life; at the very least he should become the responsibility of another service. Continuity of care for many patients also implies a regularity of contact with the various services, if not a high frequency of contact.

It is known that this is true for many sick persons who suffer from a physical complaint, and it is encouraging to read that the same principle is now recognized and being increasingly realized for those who are mentally sick.

This is a useful, valuable report written in not too technical language; it should interest and encourage all those who welcomed the passing of the Mental Health Act in 1959 and who had faith that it would show the good results evident in this

GEORGE ROSEN: *Madness in Society*. 337pp. Routledge and Kegan Paul. £2.2s.
FRANZ G. ALEXANDER and SHILDEN T. SPLESNICK: *The History of Psychiatry*. 471pp. Allen Lane. £3.3s.

The history of psychiatry cannot help being a social history: mental illness is conspicuously a social phenomenon. It has varied with changing political, religious, and economic conditions. The treatment a particular society thinks appropriate to the insane and the neurotic can be taken as an index of its cultural level. All the available histories of psychiatry therefore pay regard to the social milieu and its relation to the forms and incidence of mental disorder in various places and times. None, however, has drawn on such a copious reservoir of observations and theories bearing on the problem as *Madness in Society*. Professor Rosen's footnotes are multitudinous, and he ranges from David and Saul to Clifford Beers and Margaret Mead. His illuminating essays, collected from the journals in which they have been published during the past nine years, fall into three groups, according to the period with which they deal: the heyday of Palestine, Greece and Rome; the Middle Ages to the present; and contemporary problems (especially those arising from the psychopathology of old age, and the relation between public health and mental health).

Professor Rosen's central theme is the element of alienation, which makes people who are mentally ill strange and even terrifying to their fellow-men. Nowadays a rapidly dwindling attitude in many countries, it was a monstrous hindrance to enlightened care and understanding in the Middle Ages and the Renaissance. The highest ecclesiastical authority endorsed the belief that malign supernatural forces were at work, and encouraged the barbarous torments inflicted on those assumed to be trafficking with the Devil. England was less involved in the craze than other European countries, but it did not escape it, as many contemporary accounts testify. In 1599 Archbishop Harsnet described the outburst in Nottingham:

The pulpit rung of nothing but Devils and witches wherewith men, women and children were so affrighted, as many of them durst not stir in the night nor as much as a servant go into his master's cellar about his business without company. Few grew to be sick or evil at ease but straightway they were deemed to be possessed.

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Many historians have referred to mass-barricades of this sort as epidemics—a term until lately reserved for bacterial and viral infections which spread disastrously from time to time. It was left for Virchow, a preeminent pathologist, to insist that epidemics are manifestations of social and cultural maladjustment and that psychoses fall into this category. Since Virchow's time the social as well as the biological factors that may influence the onset and decline of epidemics have been studied: it has emerged that research by the methods of the epidemiologist can illuminate the multiple causes of chronic disorders, especially the arterial degenerations and the protracted psychoses. Some, at any rate, of the damaging stresses are imposed by society. The common tendency has been to assume that these stresses increase the amount of mental illness: the men of every generation think that life is getting more strenuous and disturbing than it was in times past, and that it is their misfortune to have to pay the penalty for material and intellectual progress.

Dr. Rosen examines this familiar indictment with critical coolness, and in spite of his general thesis, concludes that the case against social stress as a cause of increased prevalence of mental illness is unproven. He quotes with a straight face the assertion by a psychiatrist in 1857 that he doubted

if ever the history of the world, or the experience of past ages, could show a larger amount of insanity than that of the present day. It seems indeed, as if the world was moving at an advanced rate of speed in the midst of men, and with this there appears a tendency among all classes to demand constantly higher standards of intellectual attainment, a faster speed of intellectual travel, greater fancies, greater forces, larger means than are commensurate with health.

Dr. Rosen's more sober, but more evasive, comment on the whole matter is that "the analysis of this problem must be considered in terms of the sociology of knowledge as well as an aspect of the history of psychiatry." *The History of Psychiatry* is, in painful contrast, big and pretentious, it is sprinkled with errors of fact and spelling, dependent on secondary sources where primary data are readily available, and unashamedly biased. The authors cannot be trusted. They quote Wycliffe as a Renaissance reformer; they state that Esquiroil coined the term "hallucination" (which had in fact been in Seneca's

SOCIOSENSATIONAL

JOAN COLEBROOK: *The Cross of Lassitude*. 340pp. André Deutsch. 30s.

A baffling title and a pop-art dust-jacket prepare us for a disturbing book. If it seems a disagreeable one, ambivalent in its attitudes and obsessive in its sexual emphasis, this might be said to be inherent in its theme: a series of portraits of American girl delinquents, on the street, in reformatories and jails. But Miss Colebrook has been a social worker and an officer in women's prisons, and *The Cross of Lassitude* tries to maintain a precarious balance between a serious sociological study and a sensational account of the shadowed world of pimps and prostitutes, of the perverted jungle of women's penitentiaries and the squalor of the city slums.

There is need, certainly, to translate the desiccated statistical statistics into the authentic texture of life as it is in fact lived by these rootless girls, the victims of hustlers, pushers and parents who have ceased to care; and case-histories can be as illuminating as sealed laboratory specimens. But Miss Colebrook's methodology in this respect is not sound. In her own words, using "some fictional devices." Despite her assurance that "no part of the plot has been changed to increase

motives, of reporting inner conflicts, that contradicts the claim of objectivity. For Miss Colebrook assures us that her book is the result of four years of work and observation in urban slums and of three years of research in American prisons.

No one will want to question the essential accuracy of the background that is described so completely—and so emotionally. And perhaps the element of shock is salutary in contrast to the measured analyses of the psychologists. But far too often a serious consideration of these troubled girls is marred by knowing asides and devices borrowed from the sloppier sort of novel: "Adrienne's face remains blond and carved like that of a Norse maiden on the prow of a ship. 'I'm a straight fighter. But who wants to serve another year?' The five principal portraits are certainly detailed, and it is easy to recognize the depth of conflict—bred of racial anger, sexual exploitation and the fury of the city streets—but erupts into the set-pieces of lesbian seduction and prison riot.

The wounds of these girls are too

vocabulary nearly two centuries earlier, and used in English in 1840; they imply that William was inhibited to find for the only to pass away, fall asleep, when founding the York Review, be promoted to glory. Mr. Cecil their style is faulty, to say the least, in a frank discussion of the subject has found an echo in many places. Treatment procedures like the "antibiotic" "condition" against death have changed their roles as intestinal disturbance and the forbidden subject has occurred when alcohol is lusted while the body is in the body, are available.

It is however unfair to say the book as an historical work, its title is misleading: it might better have been *Forebodings of Psychoanalysis*. For the conversation has been selling as Franz Alexander (who conceived five years ago; and six titles on the subject are cited. These are, however, in the main dynamic psychopathology and chollopathy, the and Dr. Sigmund Freud have taken it for granted that the analysis is the central subject of psychiatry and that the psychoanalyst is the degree of its degree. Despite the certainty of death, only in the sections specifically dealing with the growth and what death consists; and the difficulties of psychoanalysis, but the partly philosophical section being revived, transplanted, or somatic developments. There is a state of suspension. When Ryan in 1836 argued that even a disreputable man might not be truly given of psychiatrists and for their contributions: for the Wagner Jaurege, who won the Prize for his great discovery, much less space and attention some minor psychoanalysts (Thomas Freuch).

If the authors' basic assumption is accepted and the book is read as a history of psychiatry, past and present, seen through the spectacles of distinguished psychoanalysts, it is undoubted interest. Also, especially during the last century, his life, took an increasingly different standpoint among Freud and his knowledge of the traditional philosophical topics of freedom and immortality. This is expounded at great length in the third of the book, which is devoted to contemporary developments, or he and Dr. Sigmund Freud, clear who has written this book—expresses himself about the weaknesses of his analysis in its current institutional phase.

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C. Danto discusses basic actions, actions which are performed by agents which he cannot be said to have caused to happen. The border between philosophy of mind and philosophy of action is explored from a predominantly legal point of view in the paper by P. J. Fitzgerald, and by A. J. Fitzgerald. The book also shows that, far from being the most crowded areas of philosophy,

BRAVING THE FORBIDDEN SUBJECT

ARNOLD TOYNBEE and others: *Man's Concern with Death*. 280pp. Hodder and Stoughton. £2.5s.

In ordinary parlance, until recently, people did not die: something happened to them. Even their tombstones did not allow them to die—though modern advisory committees have been trying to make them more to with possibly excessive rigidity, but only to pass away, fall asleep, when founding the York Review, be promoted to glory. Mr. Cecil their style is faulty, to say the least, in a frank discussion of the subject has found an echo in many places.

Can we recognize it in ourselves or others when it is coming? Not always, but even when we do there is a good deal of make-believe, white lying and downright dishonesty. It falls to Dr. John Hinton to discuss what a medical man should say to the patient whom he knows to be in the grip of a terminal disease, and very sensibly he does it. There can be no absolute rules where temperaments differ so much, but where the patient would wish to know he should not, save for exceptional reasons, be deceived.

A man's reaction to the news of his impending death must depend to a large extent not only on what he leaves behind but also on what, if anything, he expects to follow. Professor Ninian Smart reviews in ten pages attitudes to death in eastern religions, and death in the Judeo-Christian tradition in half that number: the treatment is too cursory to be really satisfactory. The evidence for survival based on extraneous perception and psychical research is dealt with more fully by Miss Rosalind Heywood, but many readers will wonder whether the type of after-world thus indicated is worth living for. Professor H. H. Price, a former President of the Society for Psychical Research, is also a contributor, but his thoughtful essay is based on the suggestion that the

an important distinction between somatic and cellular death. Dr. Keith Mant, one of the medical contributors to this book, notes that the criteria of death have not radically changed except for the concept of cerebral death; but most of us, even if we cannot define death, recognize it when we see it.

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next world may be a kind of dream world, or, in more philosophical language, that in the next life mental imagery will play the part which sense perception plays in this one.

Whether death is a beginning or an end, it deserves more attention than it gets at present in the average person's healthy hours. In former generations, before death-control had reached its present perfection, the sub-

ject was constantly before the eyes of all men. Today, as Dr. Simon Yaldin comments in an essay published after his own demise, "the death of a child seems an absence." But when death comes in advanced years it can be accepted with composure and often with relief, even if it is not welcomed with a religious expectation.

Dr. Arnold Toynbee, who has contributed no fewer than six of the

eighteen essays in the volume writes abundantly on this subject as he is entitled to do in his eighth year. He thinks with gratitude that a historian needing more time than a mathematician to accomplish his life's work of the time-honour, has enjoyed above his fellows killed in the First World War, and hopes when it comes to face death "readily and cheerfully."

I AM WHAT I DO

ROBERT DENON CUMMING (Editor): *The Philosophy of Jean-Paul Sartre*. 491pp. Methuen. £2.10s.

The Philosophy of Jean-Paul Sartre contains an excellent long selection from the writings of Sartre, together with an introduction of admirable clarity and good sense. Professor Cumming takes as his starting point a literary judgment made by Sartre in 1938, the year in which he published his own first novel. At that time Sartre stated that Dos Passos was the greatest novelist of our time. The basis of this somewhat fantastic judgment was Sartre's revolutionary, non-reflexive, "external" style of narration. Professor Cumming links Sartre's admiration for this style with his account of his own childhood, obsessively concerned as it was with questions of his own identity, with his discovery of Husserl's phenomenology, and so finally with the development of his own thought. There is, in this short introduction, the same kind of eye-opening intelligence in connecting literary with philosophical themes as marked Iris Murdoch's book on

Sartre in 1953. Professor Cumming, writing fifteen years later, obviously has more material to work on. He has included the autobiographical *Les Mots*, the book on Genet, and the *Critique of Dialectical Reason* in his account of Sartre's thought.

His discussion of Sartre's ethics, though brief, is totally non-misleading. He must be unique among commentators on Sartre in not quoting or referring to the essay "Existentialism is a Humanism", which is still often used, perhaps because of its manageable length, as a representative statement of Sartre's views, although he himself repudiated it. Professor Cumming rightly says that in Sartre a moral decision is thought of always as the decision of an agent in a particular set of circumstances.

The agent is not in a position to legislate for others; and Sartre analyses moral decisions as analogous, not to legislative decisions, which are general in their scope, but to the creative decisions embodied in particular works of art.

This analogy is made concrete in the discussion of the life of Genet. There is no "self" from whom decisions emanate. They express a self, which is shaped, in so far as it is shaped, by its environment, but which finally creates a person, by action. The same theme of "selflessness", the absence of any hard core of individuality "inside" a person, is finally brought out by Professor Cumming's analysis of the argument of the *Critique of Dialectical Reason*, in which the person is "just anyone", nothing but a member of a group. There is a certain amount of over-simplification here; but this can be remedied by reading the extracts from Sartre himself. The whole book would be the most effective possible way of reading Sartre for the first time. It is greatly to be hoped that Professor Cumming may write more about Sartre at some time in the future, when he can go into the questions he raises in greater depth.

DETERMINISTS AND LIBERTARIANS

IAN R. WHITE (Editor): *The Philosophy of Action*. 172pp. Oxford University Press. (Paperback, 8s. 6d.) MALCOLM KNOX: *Action*. 250pp. Allen and Unwin. £2.5s.
R. L. FRANKLIN: *Freewill and Determinism*. 346pp. Routledge and Kegan Paul. £2.5s. D. G. BROWN: *Action*. 150pp. Allen and Unwin. £2.5s. M. R. AYERS: *The Refutation of Determinism*. 188pp. Methuen. 37s. 6d. P. F. STRAWSON (Editor): *Studies in the Philosophy of Thought and Action*. 230pp. Oxford University Press. (Paperback, 15s.)

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them, J. I. Austin's "A plea for excuses", which in 1956 culled on philosophers interested in freedom to abandon the search for a characteristic peculiar to free actions and to follow Aristotle in investigating such contrasts to freedom as duress, accident, mistake.

Sir Malcolm Knox is hostile to the analytical tradition which predominates in Professor White's book. His interest in his book *Action*, is that of a moralist, and the concept central to his moral system is that of choice. Human action, he maintains, may spring from instinct, appetite, passion, desire, or habit; but fully human action is chosen action. Five different reasons may be given for choosing a thing: because it is pleasant; because it is the fashion; because it is a means to some end; because it is right; because it is one's duty. Duty is supreme over right, utility, and pleasure, and transcends any conflict of rules: it is an end in itself for which no justification is either necessary or possible.

The note of moral indignation is frequently struck in Sir Malcolm's book, and it is frequently justified; but it is unfortunately often accompanied by a lack of rigour in argument which would rightly offend him in his analytical opponents. For instance, he argues that if determinism is correct, no human thoughts can claim truth. This argument is fallacious: a weighing machine which speaks my weight may do so truly, in spite of being a mere machine.

One of Sir Malcolm's *belles lettres* is the pursuit of truth for its own sake, a value which he thinks is much overrated. His argument against it amounts to this: "The only form of pure thought I have enjoyed is memorizing Bradshaw; memorizing Bradshaw clearly has no claim to be anything more than a hobby; therefore all pure or science—has no claim to be anything more than a hobby." Let every man, he says, pursue

in the last resort we must apply the test of utility, utility to human life. But if duty is an end in itself, needing no utilitarian justification, why may not truth be also?

Like Sir Malcolm, Professor R. L. Franklin is a moralist and a libertarian, but in his book, *Freewill and Determinism*, he is more sympathetic to analytic philosophy of mind and more circumspect in his handling of determinism. He is prepared to accept a generally determinist account even of mental phenomena; but he thinks that the selective directing of attention to different relevant considerations in deliberation demands that we apply to it the notion of a deliberate choice between alternatives. Some degree of libertarianism is demanded, he feels, by the morality of an ethic of intentions, based on personality; and though it cannot be said that no other coherent conception of man and morals is possible, no good reasons have yet been adduced to force the abandonment of that able and the many values in our society which go with it.

Further developments in neurophysiology, he feels, are unlikely to provide a proof of determinism; they are far more likely to transform the problem by eroding assumptions usually made by determinist and libertarian alike, for instance that the action of a completely specifiable antecedent condition for action is a coherent one. The emphasis which Professor Franklin places on introspection might be questioned, and some of the values he wishes to preserve are perhaps more provincial than at first appears; but he is conscious and respectful of the arguments which might be brought against his position and ends with an appeal for ecumenical dialogue, rather than forensic debate, to be regarded as the pattern of philosophical discussion.

Professor Brown in his book, *Action*, regards physiological determinism as empirically probable; but he does not directly discuss the freedom-determinism debate in any detail.

full analysis of the action of inanimate agents, which he regards as the primary instantiation of agency, in contrast to philosophers such as R. G. Collingwood who have seen anthropomorphism in the attribution of causal efficacy to inanimate objects. Human action is a species of this universal genus, and its difference is that the doing must be, or be the outcome of, the settling of the question whether to do that thing. In the course of developing this thesis, Professor Brown makes a number of fascinating minor discoveries; for instance, that on many accounts of psychokinesis, so simple an action as breathing would be an instance of it. His book is not easy to read; but much of the blame for this must go to the publisher's designer, who has gone to extraordinary lengths to make the text repellent to the eye.

Mr. Ayers has chosen the metaphysical approach to the problem of freewill. His *Refutation of Determinism* turns out to be a hypodict of a painstaking analysis of three types of possibility: epistemic possibility, natural possibility, and possibility for choice. Epistemic possibility (as in "it is possible that Smith will call") is relevant to a person's ability to do an action only because some philosophers have mistakenly thought it so. Natural possibility is exemplified in the sentence "this knife could inflict a nasty wound", which is to be regarded as equivalent to the claim that in some circumstances it would do so. Such an analysis will not do for personal powers, or possibilities for choice, despite the attempts of recent philosophers to reduce such "cans" to "ifs". Mr. Ayers criticizes searchingly the analysis of personal capacities in terms of hypotheticals, and the associated utilitarian theory which equates responsibility for action with a certain type of persusability to desist.

His own account of the matter is that the ultimate verification of attributions of personal power is by reference to trials, that is, to successes

and failures, and that this verification cannot be explained on the model of stimulus and response, or antecedent and consequent conditions. It follows that causation may be compatible with freedom of choice: since the possibility of explaining an event causally does not imply that nothing else was possible in the circumstances—in the relevant sense of "possible".

Mr. Ayers's inquiry appears the most searching and the most fruitful of those considered in this article; but it does not leave the reader altogether convinced. Mr. Ayers has an enviable talent for stating his opponent's positions convincingly, coupled with a brisk and decisive manner of refuting them; but there is a sudden blurring of focus when he comes to state his own position and to distinguish it from others, which he thinks (correctly) the reader may be inclined to confuse with it. It would have helped if the book had been provided, like Professor Brown's, with an analytical table of contents.

Despite its title, P. F. Strawson's Oxford paperback, *Studies in the Philosophy of Thought and Action*, contains comparatively little of relevance to the philosophy of action. It is a collection of British Academy lectures, only three of which—Stuart Hampshire on Spinoza on Freedom, D. F. Pears on Predicting and Deciding, and the editor on Freedom and Resentment—fall within the rubric. But it is a valuable collection of papers on many topics, some of them already well known. It includes work by Gilbert Ryle on thinking, by A. J. Ayer on privacy, by P. T. Geach on time and by Bernard Williams on the imagination. Three of the papers, in addition to Stuart Hampshire's, are devoted to the history of philosophy: "The Platonism of Aristotle" by G. E. Owen, "The Primacy of Practical Reason" by G. J. Warnock on Kant, and "G. E. Moore on the Naturalistic Fallacy" by C. Lewy. It is good to have these papers collected at a comparatively modest price.

THE PRECOCIOUS HALLIWELL

The greater part of the lecture is given over to the fortunes of James Orchard Halliwell, whose interest in the history of science was a product of his antiquarianism rather than of his taste for science. Halliwell was, as Dr. Munby points out, one of those "precinciously infallible, omniscient, and urbane" prodigies who leave "a lingering doubt . . . in their tutors' minds that there must be a catch somewhere". As he adds, in Halliwell's case there was.

WORKS OF THE LAUREATE

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PAPERBACKS

Literary Criticism.—KENNETH BURKE: *Counter-Statement*. University of California Press. 22s. 6d. EDWARD GORDON CRAIG: *On the Art of the Theatre*. 12s.

COLD COMFORTS

1952

BOOK OF THE BODY

de his body so disgusts the young
ator of the new book. Gisela
er's characterization remains
ilutely behaviourist, despite the
erson normalizing the

LOOKING FOR HOME

Germany, they had to become refugees, and sailed from England to South America in 1940. They have returned to Germany, and now Coostantin in particular hopes that this phase may be a restoration in the spirit and in the letter, of their first happiness. She is less sanguine about the possibility, or the desirability, of a self-conscious cultivation of the mood of love as it may have been at an earlier, fresher stage.

Intercalated into the woman's flow of thoughts and her conversations are passages, mostly with Cunsztanin, are short quotations taken from numbers of *Der Spiegel* published in 1967 and

BLANK LOOKS

raw reality, seemingly undigested in which a person, a mood, a landscape, a thought reveals itself. Recognizable, too, is that the first part takes place in Italy or was motivated by Italian landscape, while the second half deals, like *Felicia*, with the Rhine land. The pervading mood is nostalgia, the prevailing strain is despair. The book is unquotable because conditions, a turbulent, structure-

WORDS AND PICTURES

We are primarily concerned with the chronological account of the wanderings of a young woman at once liberated and disoriented by the death of her husband. Elsa Trilling allows her at times to cede the p

It can be no accident that Becker who chooses his words so carefully should have called this book "Margins": it is indeed and always marginal stock of modern literature.

Weidenfeld and Nicolson have published *To Forget Palermo*, a translation by Helen Eusis of Edmondo Charles-Roux's *Oublier Palermo*, the Goebert Prize-winning novel of 1966 which was reviewed in the TLS on March 2, 1967. The narrator's nostalgia for the blood and guts of her Latin background is aroused in the first few lines in language that is a faithful pointer to the sort of thing that follows: "So I shall always remember him, Rocco Bonavia, just

TLS

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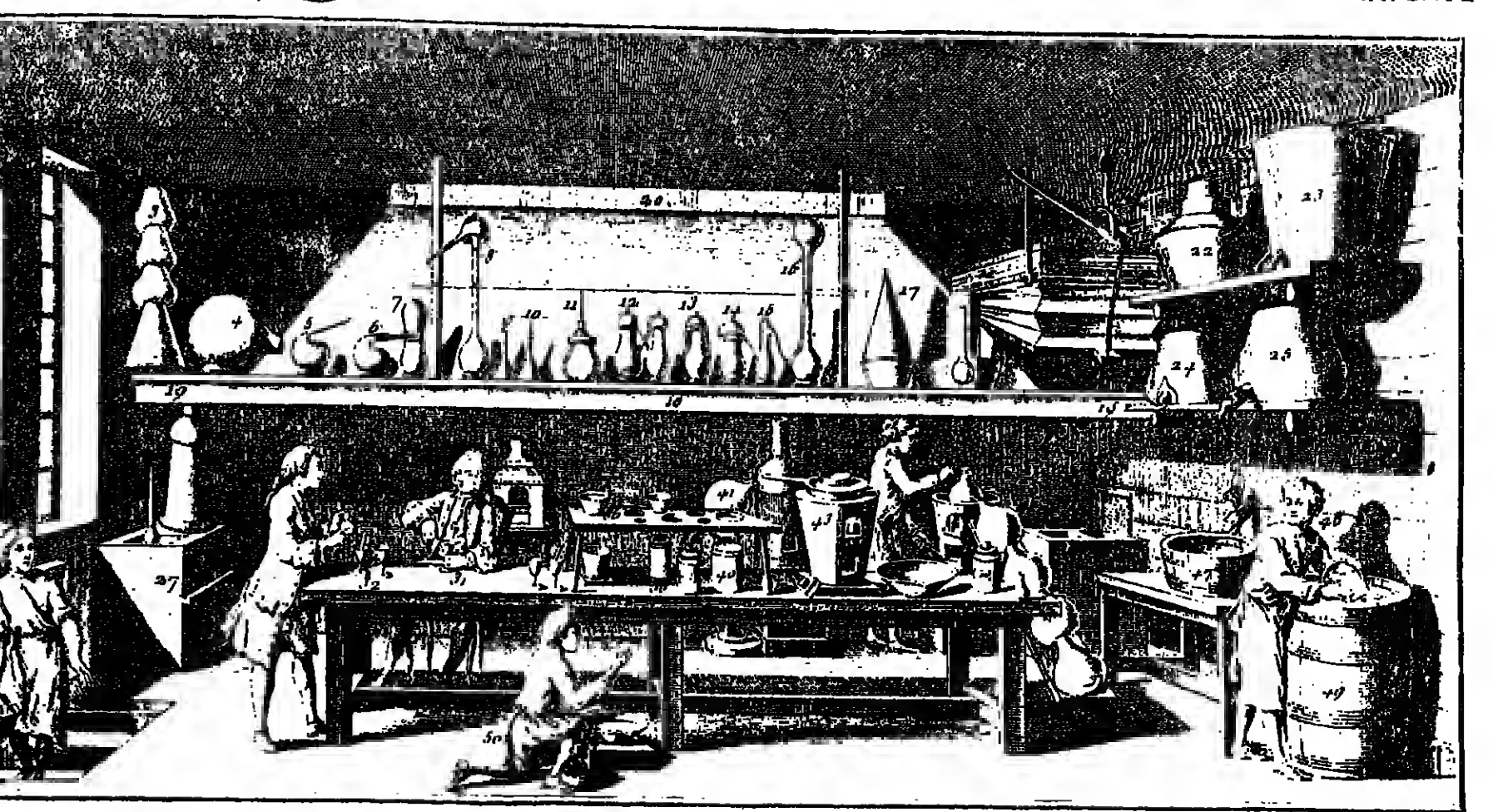
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TLS

THE TIMES LITERARY SUPPLEMENT

THURSDAY 16 JANUARY 1969 ONE SHILLING AND SIXPENCE



A chemistry laboratory, first of the twenty-five plates in the *Encyclopédie's* notice on "Chimie", showing "Physicien travaillant avec un Chimiste sur la dissolution"; another chemist (m. 44) "Insistant ses protections pour les échantillons"; and three "généralistes de laboratoire" (m. 45, 46, 47).

In 1787 John Murray ended his study of Diderot's *Encyclopédie* by saying, as he replaced in his shelves "this mountain of volumes", that he had a presentiment that "their pages will seldom again be disturbed by me or by others". This was a natural judgment in a period when the struggle for tolerance and constitutional government seemed to have been won, and nationalists were fighting to gain acceptance for Darwin instead of Newton. Murray used the *Encyclopédie* as a weapon in the new phase of the battle of science against the authority of Genesis.

Today the *Encyclopédie* is an historical document and, as such, it is republished in a handsome edition in twelve volumes of plates are especially well reproduced, but the edition as a whole is a triumph of printing. One notices that, as in the original, all the left-hand pages in the fourth volume, in the middle of Diderot's long article called *Encyclopédie*, are reproduced (from page 634 to page 647) without any pagination numbers. This oddity was not explained when the book was published, and it remains a mystery.

To the past twenty years, very much as a result of the work of Dr. John Lough of Durham University, a number of books and detailed articles on the *Encyclopédie* have appeared in this country. It is no longer a matter of controversy, but has become a classic in which scholars may engross themselves. He deals, not with the *Encyclopédie* as a whole, but with the many compilations of its various editions, in Paris and elsewhere. He traces the history of the work, and the influence of the *Encyclopédie* on the French Revolution. He also discusses the work of the *Encyclopédie* in the field of science, and the influence of the *Encyclopédie* on the French Revolution.

Dr. Lough has the advantage of being in-terested: they may involve a lifetime of research. He deals particularly with the attribution of the many articles by D'Holbach and D'Alembert. Symbols were regularly used in the *Encyclopédie* in place of signatures. It is a pity that Dr. Lough does not give a complete list of articles, bearing the symbol of each author, but he finds that the symbol is often missing, that some unsigned articles could be by D'Alembert, and he is "informed" to discover that groups of articles are sometimes lumped together under a single author.

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death by torture, for ridiculing the Virgin Mary, but it was not a steady or uniform tyranny. The Court, the Parliament and the Jesuits, as well as many literary leaders, were all at war with the *Encyclopédistes*. These authorities quarrelled among themselves and were therefore inefficient in suppressing Diderot. He was always harassed and once imprisoned and he could never be sure whether Mme. de Pompadour would effectively come to his rescue, if only to spite the Jesuits.

Happily Malesherbes was the censor of literature or, technically, magistrate in charge of regulating the book trade. He sympathized even if he did not agree with Diderot, and he always carried out any decree of suppression with reluctance. When the two first volumes of the *Encyclopédie* were denounced by royal prerogative in 1752, the publishers were forbidden to print them and booksellers ordered to cease distribution, but there was no prohibition against continuing publication. No sustained effort was made to suppress the project as a whole, at least until 1759 when the letter "G" was reached and D'Alembert's article on "Geneva" had raised a storm of protest.

D'Alembert's lapse—for he was usually a cautious man—was on this occasion the result of the encouragement of Voltaire, with whom he had been staying in Ferney. Voltaire had been an enthusiast about the *Encyclopédie* from the beginning; he sometimes contributed to it and always criticized its many defects. He had written to D'Alembert, for instance, in May, 1757:

I am sorry to see that the writer of the article, *Hell*, declares that Hell was

reversed his position and lectured Diderot on the folly of continuing publication.

This incident will serve to illustrate the atmosphere in which the *Encyclopédie* was produced and the complex obstacles which Diderot had to surmount. He had set out

to gather together the knowledge scattered over the face of the earth, that our descendants, being better instructed, may become at the same time more virtuous and more happy; and that we may not die without having deserved well of the human race.

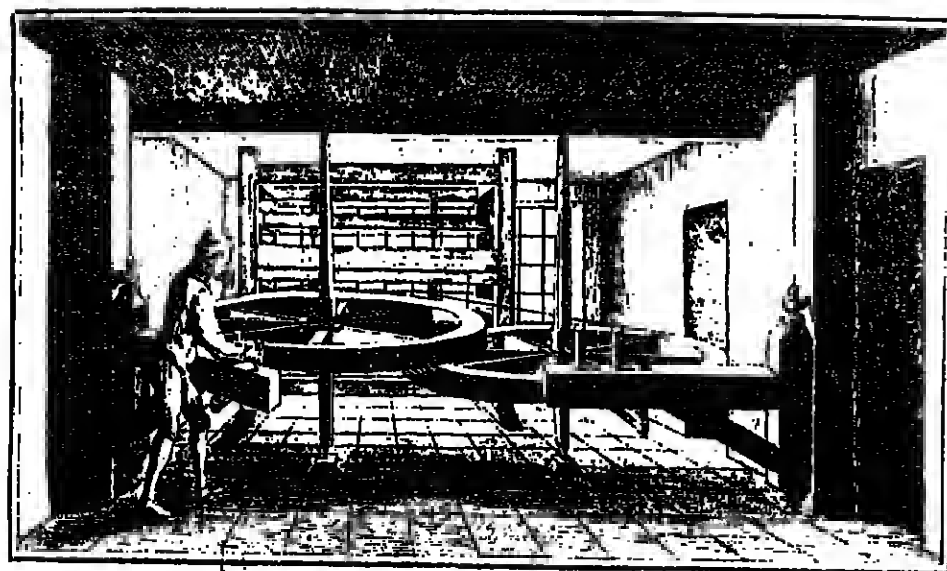
Thus Diderot's project had a far larger compass than Bayle's *Dictionnaire* or Chambers's *Cyclopædia*. He wished to show above all how far science had advanced, and how foolish as well as wicked were clerical intolerance and state absolutism. He wanted the *Encyclopédie* to be not only polemical but also useful for everyday reference. He visited most of the workshops of Paris and, unlike his colleagues, who only talked about science and philosophy, he was interested in every new invention and in the practical application of scientific theory. The volumes of plates which he added to the text illustrated existing methods and new techniques in medicine, agriculture, and manufacture.

There is no balance or proportion in the *Encyclopédie*. There are long articles on little subjects and little articles on big subjects. Much depended on what engaged Diderot's attention at the moment. He could write a valuable article amounting in length to a pamphlet on the problem of composing an *Encyclopédie*, and outraged the rulers of France by an article on "Political Authority" in which he said that "it is not the State which belongs to the Prince, but the Prince who belongs to the State". This was bold and serious in a time when Louis XV was solemnly pronouncing the doctrine of Divine Right as applied to his own person. In this, as in the other political articles, such as "Representation", the *Encyclopédie* did not strive after democratic theory, but always spoke of the rule of law and the limited rights of a monarch: in fact, the *Encyclopédie* favoured the British compromise, not democracy.

After such serious articles Diderot could turn his mind to dealing with the proper way to pay cab-drivers to prevent them cheating; he could write a careful piece about "Needles"; and then wander off into an examination of the role of a very minor Roman deity or into a curiously learned discussion of "Theosophy".

In dealing with economic subjects the *Encyclopédie*'s main technique was to describe, often without comment, the fantastic injustices which survived from the feudal system. Nobody, after reading the *Encyclopédie*, could easily forget how heavily the Corvée system weighed upon the peasant, or fail to be angry when they read under the heading "Chasse" how the peasants' crops were destroyed and the land kept barren for the convenience of the hunters. The damage to trade by ancient systems of taxation was clarified by articles on "Tulles" and "Gabelle" and many injustices exposed in no article on "Privilege".

The chief target was the Church. A common



A diamond-cutter's workshop. One of the many technical illustrations in the *Encyclopédie*.

method was to undermine superstition by expounding the universality of law and adding, where the Church might raise objections, that though it seemed as if law was universal, the revelation of Holy Scripture had shown on this occasion that an exception was made. Sometimes Diderot would add a plain flourish which could be quoted in reply to angry ecclesiastics. He had usually to be more circumspect than Voltaire, who wrote, when the Government closed a cemetery in which hysterical miracles were taking place:

De par le Roi, défense à Dieu
De faire miracles en ce lieu.

But on occasion Diderot could be almost as daring as Voltaire. In a short article on "Damnation" he argued that to condemn men to an eternity of torment seemed not in accord with the justice or benevolence of God, but the authority of Holy Scripture and the decisions of the Church had put the fact of hell beyond question. "What must be the enormity of our disobedience, seeing that the disobedience of the First Man could only be wiped out by the blood of the Son of God?"

Diderot's "Toleration" closely followed John Locke's argument, and the politics and psychology of the *Encyclopédie* also spring from his close knowledge of Locke's philosophy. One may summarize the doctrines of the *Encyclopédie* by saying that there is no such thing as Original Sin, that man, having no innate ideas, is reasonable and, with right instruction, will be happy and good. The immediate job of the philosophers was to expose the superstitions which had been fastened on to the human race. Once that is achieved, there is no reason for arbitrary government, and the solution for happiness is constitutional government.

The British compromise was accepted in philosophy as well as in politics. The essential was that the world was governed according to the discoveries of Newton. Privately Diderot,

like D'Holbach, might have been called an atheist, but publicly he was as much troubled as Voltaire about what would happen to mankind if people no longer believed in God. Like Voltaire, he was anxious not to be overheard throwing doubts on the Deity in the presence of the servants. If there were no God it would be necessary to invent him. It was wise to maintain a Creator or, as the Revolution was afterwards to say, a Supreme Being, even if he had ceased to interfere with his own creation and allowed it to proceed as an eternal mechanism. Indeed, until the idea of evolution had seized men's minds, the argument that a watch proved the existence of a watchmaker seemed unanswerable.

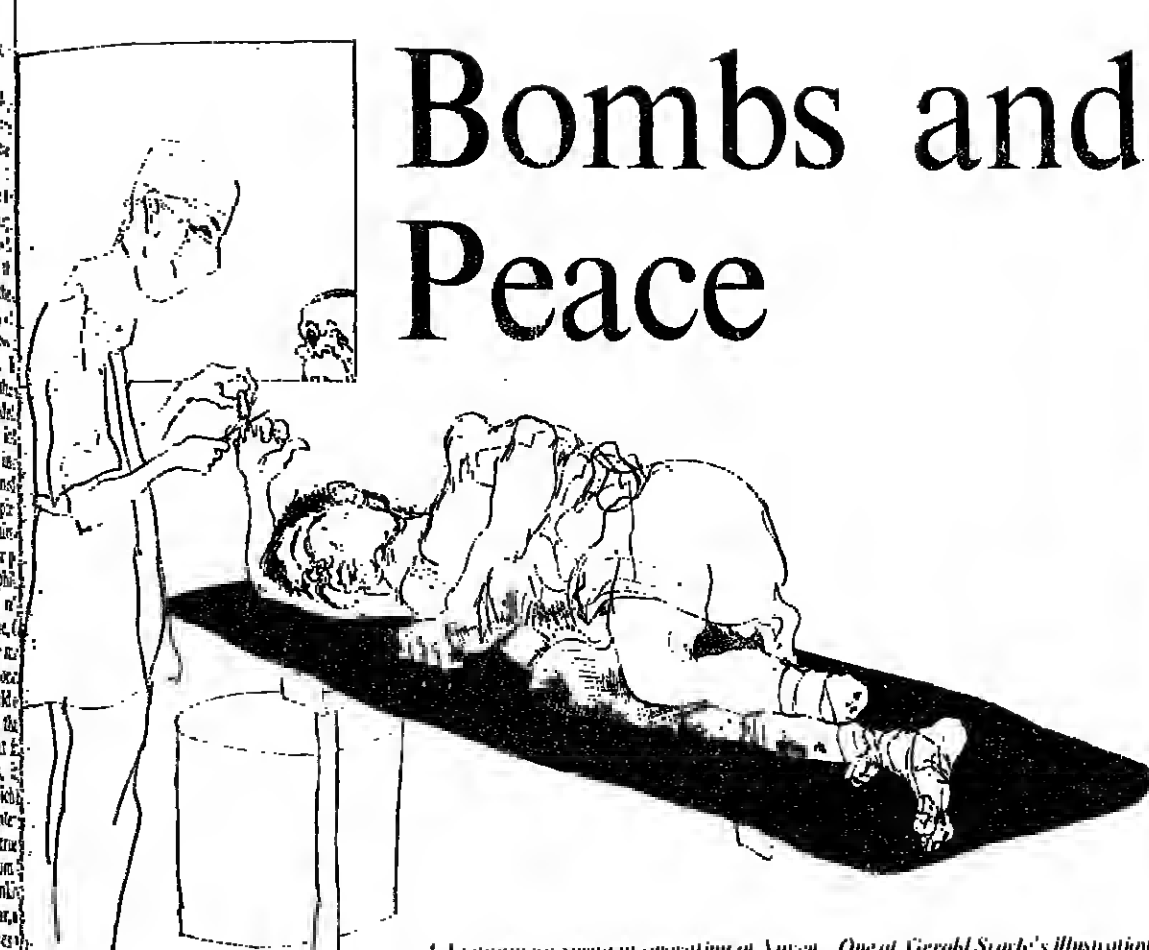
It was not, however, the materialism of D'Holbach's *Système de la nature* that finally got Diderot into trouble. Rather it was Helvétius's *De l'Esprit* (1759), which enlarged the sensational philosophy of Locke into the complete utilitarianism. People suddenly saw that something new and terrifying was being said. Men were only guided by desire for pleasure and escape from pain; morality was, in the last analysis, only self-interest, which is what Mme. du Deffand meant when she said that Helvétius had betrayed everyone's secret. The salons were prepared to discuss this idea and Bentham was to develop it into a working philosophy in Britain. In the pre-Revolutionary period the *Encyclopédie* was condemned as the vehicle of this most anti-social and dangerous opinion.

Some years earlier Palissot, one of the enemies of the *Encyclopédie*, suggested that it was becoming something like a church. "At the front of certain philosophic productions one may observe a tone of authority and assurance that, until now, only the pulpit has exercised." This comment was premature, but far-sighted. Something like a new religion was being cleared by the *Encyclopédists*, though it was not until the French Revolution itself that the utopia to which men believed they were moving

through their acceptance of liberty and fraternity was envisaged.

It was the youngest of the *Encyclopédists*, Condorcet, who most clearly saw the picture which men needed if they were to have an inspiring religion without any dogmatic doctrine. According to their story, man had been originally fallen from grace, but had been saved by the *Encyclopédists*. In discovering the laws of nature, in discovering the laws of Eden and, in the new psychology, had shown the possibility of progress, education and scientific knowledge. It did not provide an alternative to the philosophy of history, so that the man might feel that he had a part to play in a happier world. Turgot, who outlined in a series of stages leading to a happy, nearly achieved this and Diderot was inspired by the idea of working for "Posterity", he said, "is for the philosopher the Other World is for the man. Under the shadow of the guillotine, he writes of a wonderful future for which he is freed from the chains of ignorance, superstition. He believed in a world of virtue and happiness and argued that contemplation a philosopher might find consolation "for the errors, crimes, which still soil the earth and of which self is often victim. It is in the course of this picture... that he finds his true sense for virtue". In this asylum of imagination, "he can forget mortals, ruptured and tormented by greed, fear, is in this asylum that he truly lives, fellows in a heaven which his reason created, and which his love of humankind, with the purest joys".

This was the vision of progress which would satisfy a few philosophers, the mass of mankind in the next world, whether they still believed in heaven beyond the clouds or not, that her promise of a better future awaited us. The view was generally accepted in the century and was not essentially changed. Mars, even though he interpreted it as a struggle of classes and envisaged only after revolution. The essential identification of the individual with the social process; one could be in harmony with world movement and look forward to a better future, at any rate for one's children's children. Though Condorcet remained the accepted faith of the century, it was this belief in a regular heaven upon earth which inspired the great men of the last century. It was not until the French Revolution that the great men of the last century, if it was not the French Revolution itself, it was men often assume, so much the belief in the Christian heaven above, from which we suffer: it is the confidence in the future of mankind. This faith in progress held the field in the French Revolution at least until the World War and, with many, until the end of the century. It was only implicit in the *Encyclopédie*, but it is the fact that the *philosophes* of the French Revolution cannot justly be charged with "inadequate explorations". What happened was, if anything, worse. There had existed a long-prepared secret peace initiative, which was about to pass from discussion between its originators in Paris (who were the Italian ambassador and the chief Polish official in the International Control Commission) to direct talks in Warsaw between the Americans and North Vietnamese. The bombing of Hanoi in December, 1966, first jeopardized and then ended it.



A Vietnamese surgeon operating at Nanyang. One of Gerald Scarf's illustrations for Richard West's book, reviewed below.

DAVID KRASLOW and STUART H. LOORY: *The Diplomacy of Chaoi*. 248pp. Macdonald. 25s.
P. J. HONEY: *Genesis of a Tragedy*. 86pp. Ernest Benn. 9s. 6d.
RALPH SMITH: *Vietnam and the West*. 200pp. Heinemann. 35s.
MARY MCCARTHY: *Hanoi*. 138pp. Weidenfeld and Nicolson. 25s.
MICHELLE RAY: *The Two Shores of Hell*. 181pp. John Murray. 30s.
JOHN GERASSI: *North Vietnam*. 200pp. Allen and Unwin. £2 5s.
BARBARA EVANS: *Communism in Saigon*. 210pp. Hutchinson. £2.
ALISTER BRASS: *Bleeding Earth*. 189pp. Heinemann. £2 10s.
RICHARD WEST: *Sketches from Vietnam*. 150pp. Illustrated by Gerald Scarf. Capr. 38s.

hunched the talks of the left hand, the fingers of which were too weak or too idle to trouble the head, who was winking with Dean Rusk in Texas. When the first damage was done, people did not know what to do, as it was done again. "You will never get the inside story", said a close associate of the President, "because it makes our government look so bad."

The story of this "futile and puzzling exercise", the Marigold initiative, has been known in part since the middle of 1967. In recounting it in what detail they can—and their careful research is evident—Mr. Kraslow and Mr. Loory give other illustrations of the difficulties inherent in the American governmental system. In 1968, they conclude, and the same question applies to 1969: Can the United States achieve a more satisfactory settlement in Vietnam than might have been obtainable a year before, or even earlier?

If the Nixon administration is to do better than that of President Johnson, it must clearly learn the Marigold lesson—that bad mechanics can destroy good intentions, and perhaps also that a master who does not know his own mind can be frustrated by a servant who does.

Dr. P. J. Honey's *Genesis of a Tragedy* is a short background book, useful for the names and dates of Vietnamese history, dealing in adequate outline with the early period, the era of partition in the seventeenth and eighteenth centuries, French rule, and the struggle for independence during and after the Second World War. The author is less impartial in his final ten pages, which deal with Vietnam from 1954 up to President Johnson's limitation of the bombing early in 1968, doubtless concluding that when events and their causes are much in dispute, it is best in a book of this compass simply to state one's own views.

Dr. Ralph Smith, his colleague at the University of London, and a friend of the Hanoi targets until

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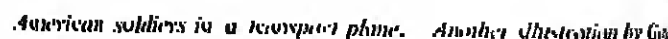
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50s 15s 10s 12 10s

The Publications Department, Times Newspapers Limited, Printing House Square, London, E.C.4.



Some may call Dr. Smith unduly pessimistic. Vietnam is surely the most difficult case. Thailand, Laos, Cambodia, Malaya are less difficult, and even in Indonesia, with all its tragedy, the worst has come off reasonably well.

as scarce as they have been in Vietnam, a mass even of nursing orderlies will have an immense impact on the health problem as a whole.

Miss McCarthy's book, like the account of her visit to South Vietnam in 1967, is frankly polemical. She advocates unilateral withdrawal from Vietnam by the United States, and the book is prefaced by an extensive outpouring of letters on the subject which arose out of an article she wrote last year. The consequences of such a withdrawal, she says, would not necessarily include a bloody massacre of the "loyal" South Vietnamese: the profiteers, politicians and others, would escape abroad, but the mass of "tribesmen" and lower-level public servants who have worked under the present government would be equally important to an alternative regime who would be ill-advised to slaughter them. Her visit to Hanoi, before the bombing was limited, was not without incident. She describes graphically the well-organized dispersal of all military, from schools to factories, which has permitted the North Vietnamese to carry on, and the spirit to resist the all-powerful foreigner, which turns schoolgirls into partisans capable of bringing down hostile aircraft, an incident that Miss McCarthy witnessed.

More obviously torn between the two sides is Michele Ray, the French journalist who, determined to drive

The drawings with which Gerald Scarfe has illustrated Richard West's *Sketches from Vietnam*, an amusing and illuminating account of their joint travels through Vietnam and its war in 1966 and 1967, are brilliant. "The Vietnamese," says Mr. West, "were enthralled by his caricatures of themselves. The Americans, on the whole, were not." One can hardly blame them—The French proprietor of a restaurant who had asked Scarfe to paint a mural was so appalled by one quick sketch of himself that he burnt the diner." Mr. West is an intelligent, penetrating and highly articulate observer, and he has produced a witty, humorous, patient and objective appraisal of what he saw. If anyone will wish better to understand this appalling war, to whose hideous blood-letting 1969 must surely bring an end, he should not miss these drawings.

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...although the way the ana
...self appears in the first instance

A couple of down-and-outs, Gonglat and Mason, spend their nights on a parapet in Marble Arch, watching the hot-dog vendors, the cabbies, the whores. Mornings they spend in Covent Garden, collecting an overripe breakfast; the more salable fruit goes into a sack and is later hawked by Gonglat, while Mason enjoys the free heat in the British Museum. Gonglat holds conversations with a mysterious character named Surzo who lives beneath the paving-stones and threatens the world in a stage Brooklyn accent. Mason, who is really a country-dweller, communes with the Scarecrow Man—a benign figure, less accessible than Surzo, though, if any, more characteristically English.

Really, it is up to the reader to attempt to guess what, or who, Surzo and the Scarecrow Man are. Simple delusions? Or versions of Christ (the Tiger or the Lamb)? The fact that the time is late December and that some barbs are aimed at communism might seem to lend credence to the latter theory. But perhaps it is safer to settle for the Life Force, or something equally indefinite. Should the reader (his metaphysical detective work over) have the patience to plumb a little farther he will discover that Gonglat and Mason both have a message to deliver to the world. He will also discover the book as a whole to be as fragmentary and ill-developed as its protagonists—all four of the

Heinemann

SCOTTISH ITALIANS

KEITH ANDREWS: *National Gallery of Scotland Catalogue of Italian Drawings*. Volume 1: Text, 182pp. Volume 2: 200 pp. of plates. Cambridge University Press, for the National Galleries of Scotland. £10 the set.

The collection of Italian drawings in the print-room of the National Gallery of Scotland is comparatively little known, and students of Italian art will feel the more indebted to the trustees for sponsoring a catalogue, and to Mr. Keith Andrews, the present Keeper of the Department of Prints and Drawings, for preparing the present volumes. Though the collection includes some important drawings, much of it is of secondary interest, and this seems to have determined the arrangement of the plates: almost all the drawings are illustrated, but on a scale so small as to suggest that the book is planned for reference and not for study. It is much to be regretted that the more important drawings are not more adequately reproduced.

The nucleus of the collection is a group of drawings given in 1860 by Lady Murray of Henderland, whose husband was a nephew of Allan Ramsay. In addition to many drawings by Ramsay himself, the gift included a large number of Italian drawings which were conjecturally in Ramsay's ownership. Among them is a self-portrait by the artist with whom Ramsay worked in Italy, Francesco Imperioli: a study for the altarpiece by Agostino Muscetti in Santa Maria Maggiore in Rome: more than sixty drawings by Francesco Allegri; several drawings by Cecco Brevo, and a fine series of studies by Pompeo Batoni, at least three of which seem to have been bought by Ramsay in Italy in or before 1738.

The collection is not rich in early drawings, but it can boast one or two notable works. Perhaps the finest is a well-known study by Pisanello of a man with hands tied behind his back (which has long been associated with two related sheets in the British Museum and the Frick Collection)

which is here explained as a life-drawing made in the studio of a model in the same pose as the hanged men on the other sheets. A study of Christ and St. Peter, which was tentatively ascribed to Pisanello in a preliminary catalogue of 1946, is now given, with not unjustified reserve, to Gentile da Fabriano. More convincing is the re-attribution of a double-sided sheet containing studies for a Virgin and Child and the head of a youth to Fra Bartolommeo in place of Sogliani, to whom it was given by Berenson, and Credi, to whom one of the related paintings is ascribed. Another significant Florentine drawing of this time is the study for or after the episcopal saint in the Verrocchio altarpiece at Pistoia, here credited to Credi. The entry for this drawing is less than ideally complete, as is that for a more recent acquisition, the beautiful "Head of a Lady", by Beccafumi, which is more fully discussed by Sanminiati. Mention must also be made of a sketch of the Risen Christ, identified by Poincney as a study by Genga for the altarpiece commissioned about 1519 from Girolamo Genga by Agostino Chigi for the Oratory of S. Caterina da Siena in the Via Giulia, with a newly disclosed inscription on the reverse which contains a reference to Baldassare Peruzzi.

Conspicuous among the later drawings are two sheets by Alinari: a study by Cherubino Alberti, apparently for a lunette in the Casino Rossiglioni; a fine group of Baroque drawings of which three seem to be unpublished: some recording material in the area of the Carracci; a study by the recently re-integrated Florentine painter Jacopo Confortini; and a number of sketches by Federigo and Tadden Zucarn.

DÜRER PRINTS

ALBRECHT DÜRER: *Sämtliche Holzschnitte*. Introductory text by Walter Piel. 24pp. 218pp. of plates. Hamburg: Hoffmann & Campe. DM 180. *Sketchbook of the Journey to the Netherlands*. Edited by Edmund Schilling. Translated by Philip Troutman. 28pp. 27pp. of plates. Humphries. £5 5s.

There have been a number of publications over the past ten years or so devoted to the corpus of prints in various media by Dürer as well as a most welcome reprint in a paperback edition of Willi Kurth's *Dürer's Sämtliche Holzschnitte*, first published in 1927.

The present publication is an ambitious attempt to cover the same ground as Kurth's book but with the plates printed on single sheets reproducing the woodcuts for the most part the same size as the originals. The result is a weighty and unwieldy product: the casing has presumably been made substantial in order to protect the contents; incidentally the casing of the review copy is already breaking along the spine, and it lacks the gold stamping mentioned in the brochure. Within the sheets are, however, un-protected from the mischances of handling: this could be readily avoided if they had been mounted on light cards as was the custom with the portfolios of facsimiles so much in vogue until the First World War. This would, of course, have increased the weight of the contents but would have meant that the heavy casing could have been abandoned for a portfolio or portfolios of a slither build.

With regard to the reproductions themselves, they are, alas, not uniformly of a quality to justify such grand presentation, and the review copy has a number of sheets where the ink has turned out a brownish

colour instead of a true black. In a publication where the emphasis is intended to be on the reproductions the question arises of how complete such a work (with "complete" in its title) should be. Kurth's book did not reproduce all the little woodcuts from the early Nuremberg or Basle books: those claimed, most of them plausibly, to have been designed by the young Dürer nor does the present one. But, as compensation, Kurth provided an informative discussion of each woodcut or group of woodcuts in turn. There is no discussion of details here in the catalogue of plates. Indeed the basic information is very meagre: as, for instance, when we find that woodcuts for broadsheets are not there identified as such, or where not all the various editions or different titles in which certain blocks were used are mentioned. In addition, the woodcut "The Assumption of Mary Magdalene" is inaccurately described.

The second book, also on an aspect of Dürer's work, is a great contrast and altogether a much more workmanlike production, and what a charming one! It is a facsimile edition of the remains of the sketchbook of silver-point drawings that Dürer carried with him on his travels in the Low Countries, the artist himself referring to it as "mein Bleichlein". This publication is the English version of the second and revised edition published in Switzerland by the Phocbus-Verlag in 1960. The first edition appeared as long ago as 1928, but Heinrich Wölfflin's work from its

foreword (that it was a work of the publishers) is still valid. The idea of bringing together the scattered leaves of the sketchbook is still fully justified. It is particularly difficult to revise in the order of the original, and in the Soviet Union, where we have an excellent reconstruction of Dürer's major achievements of maturity.

The silverpoint technique, mainly the one in which draughtsmen leave their lines long way behind, as the medium are so expensive and the diary of his journey to any lands, Edmund Schilling has let the reader know what to expect.

The quality of the plates, although the standard is high as that of the contributors. The very names in the new edition to the original ground of the book are interesting to note in themselves. Some of the original woodcuts are taken from rare silverpoint editions, probably available only in one or two American libraries, their presentation here (which appears to be satisfactory) will be a boon to students and workers in the field covered. The ordinary student it would be useful to include some less familiar, but more authoritative, touchstones.

More disconcerting, however, is the omission of the ground covered by the selection. Political thought, on any interpretation, is the theories on the composition and functions of Communist Party, which have

Politics

THINKING WITHIN LIMITS

JOSEPH JAWORSKY (Editor): *Soviet Political Thought*. 621pp. Johns Hopkins Press. London: Oxford University Press. £7 2s. 6d.

Political thought is notoriously a discipline, having ill-defined boundaries with history, philosophy, jurisprudence, sociology, and psychology. Soviet political thought is particularly difficult to revise in the order of the original, and in the Soviet Union, where we have an excellent reconstruction of Dürer's major achievements of maturity.

The silverpoint technique, mainly the one in which draughtsmen leave their lines long way behind, as the medium are so expensive and the diary of his journey to any lands, Edmund Schilling has let the reader know what to expect. The quality of the plates, although the standard is high as that of the contributors. The very names in the new edition to the original ground of the book are interesting to note in themselves. Some of the original woodcuts are taken from rare silverpoint editions, probably available only in one or two American libraries, their presentation here (which appears to be satisfactory) will be a boon to students and workers in the field covered. The ordinary student it would be useful to include some less familiar, but more authoritative, touchstones.

proliferated in Soviet literature of all periods. These are entirely ignored. The party, like Lenin, has sunk almost without trace: no party prominence on any subject is recorded in these pages. The neglect of constitutional issues is perhaps less important, but surprising. The student of Soviet political thought might expect to find something about the agitated constitution-making of the early 1920s, the theory of "All Power to the Soviets", the structure of the Soviet republics, the so-called federalism of the R.S.F.S.R. and the U.S.S.R., and the revised Constitution of 1936, which attracted so much publicity at the time. Anyone who takes up this volume in the hope of satisfying his curiosity about any of these things will go empty away.

It would be tedious to prolong the catalogue of omissions. About half way through the volume we have a single article of 1934 on *Socialism and State Capitalism*, and even this scarcely touches the problems of planning and the market which so long troubled and divided Soviet theorists. A quick look has failed to disclose any mention of the New Economic Policy throughout the volume. No clue can be found to the international preoccupations of the early Bolsheviks, who built all their theories on the prospect of revolution in Europe, and did not believe that their own regime could survive without it; and the passionate arguments of the middle 1920s about the possibility of socialism in one country have left no trace. In brief, and without exaggeration, this volume passes over in silence about 90 per cent of the main topics of Soviet political thought.

What then do its 600 pages offer? After an introductory essay on Marxist philosophy, the texts are presented in three sections: "Intellectualism in the 1920s", "Stalinist Authoritarianism", and the post-Stalin period. The first, in spite of its comprehensive title, is devoted exclusively to Soviet theories of law. Four schools of jurisprudence are distinguished, though the practical differences between them were not very substantial, and only one, the so-called "sociological" school, exercised any important influence. This school was in fact responsible

for active attempts to apply an "enlightened" penal policy, mainly remedial to ordinary criminals and especially to young offenders. But these attempts were soon swamped by the practical administrators and jurists (not represented in this selection) who, obsessed by the problems of internal order and security, met every demonstration of dissent and protest by increasingly harsh measures of repression and by the withdrawal of legal safeguards, and created the terror regime of the O.G.P.U. and the N.K.V.D.

The second section, though still predominantly legal in orientation (Vyshtinsky here makes his first appearance), marks a certain shift, especially after 1945, to philosophical interest, and Soviet conceptions of truth and morality are brought into the discussion. Here, too, however, the burning issues of the Zhdanov period seem to escape attention. Or is the rigid regimentation of art and literature not a topic in political thought? This section includes extracts from a routine article in praise of Stalin's *Marxism and Problems of Linguistics*. It would have been convenient to reprint Stalin's essay itself, which is not in these days so readily accessible.

The third section, sub-titled "In Search of Marxist Identity", is in every way the best. It once more eschews current political controversy (nothing about de-Stalinization or the thaw, nothing about Mao or revisionism), but presents a general picture of Soviet philosophy in the ten years after Stalin's death. Three sections of the current Soviet textbook on Marxism-Leninism (available in an English translation) are included, as well as other discussions of the laws of dialectic, science and morality. Attacks on western views of democracy, capitalism, religion, and ethics are well represented. Some of these articles have been severely abbreviated—no doubt for reasons of space—but the journals from which they are extracted are now for the most part easily accessible.

The volume as a whole certainly has value for a rather restricted category of specialists—but not as a conspectus of Soviet political thought, even for the advanced student.

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FERN RUSK SHAPLEY (Editor): *Paintings from the Samuel H. Kress Collection*. Volume 1. Phaidon Press for the Samuel H. Kress Foundation. £7.

The second volume of the projected three-volume catalogue of the Italian paintings purchased by the Kress Foundation is like the first, the work of Mrs. Fern Rusk Shapley. It deals with some 400 paintings, all of which are illustrated, and forms an indispensable record of some major and many minor works distributed through the generosity of the Foundation to the National Gallery of Art in Washington, the De Young Museum in San Francisco, the North Carolina Museum of Art at Raleigh, the Delgado Museum at New Orleans, the El Paso Museum of Art and countless survey public collections. The fields surveyed include Venetian and other North Italian fifteenth and sixteenth-century paintings; Umbrian and Emilian paintings of the same centuries; and Florentine and Sienese paintings of the late fifteenth and sixteenth centuries. In the cases of Florence and Siena the nature of the dividing line between this and the previous volume is not altogether clear, but complaint on this score is silenced by the sheer wealth of material that is made available.

Some idea of the scope of the new volume will be afforded if it is said that the entries open with the beautiful "Annunciation" by the Barberini Master in the National Gallery of Art and with the panel of S. Apollonia from the shop of Piero della Francesca in the same gallery, and includes an important group of paintings by or related to Giovanni Bellini, the Dosso Dossi "Circus", the Raphael portrait of Biado Alotivi (once in the Alte Pinakothek in Munich), the little Dreyfus "Madonna" ascribed to Leonardo da Vinci, Piero di Cosimo's altarpiece of the "Visitation" from Santo Spirito in Florence, the "Lamentation" over the Dead Christ by Andrea Solario, a set of frescoes by Luni, the Benson "Holy Family" and the Allestree "Nativity" of Giorgione, eleven works by or ascribed to Lorenzo Lotto, the great group portrait of Cardinal Bandinello Sauli by Sebastiano del Piombo, and a number of paintings by and ascribed to Titian.

No single catalogue could handle such heterogeneous paintings with

complete consistency, and it cannot be claimed that Mrs. Shapley has achieved the unattainable. A quantity of excellent and informative entries are balanced by others where the problems presented by the paintings are barely touched upon. Typical of the latter are those for the Barrymore "Madonna", which has been variously given to the old Mantegna and to the young Correggio, and is here dated "about 1505", a date that seems appropriate whichever of these two opinions, or variations of them, is favoured, and for another putative Mantegna, the "Judith with the Head of Holofernes" from the Contini-Bonacossi collection.

One of the reproaches constantly levelled at the Kress Collection relates to the physical condition of the paintings. There is a good deal of evidence from the present catalogue that of recent years some of the pictures have been tactfully freed of much of their repaint. This applies to the Bellini "Madonna" in Washington at one end of the scale, where comparison with the Madonna at Milan and Amsterdam is now "less unfavourable than it appeared formerly", and at the other to the early male portrait of Titian, where the gleaming lights on the cloak that could formerly suggest an Aeneas have given place to the muted lights and shadows of a black foliate brocade, the modelling on the face and hand is now brought out more firmly, and the blue-grey of the background and the lighter grey of the parapet are better balanced.

Accounts of condition as elaborate as these are unfortunately rare, and though the notes on conservation incorporated in most of the entries are commendably frank, in that they do not claim the condition of the paintings to be better than it is, they are so brief and inexplicit as to be almost valueless. "Good condition except for some restorations", "Good condition except for a few restorations", "Fair condition; some restorations", in practice tell us little more than can be ascertained from photographs.

One of the objectives of the Kress

works of art in areas which would not otherwise have been able, and it is impossible to present catalogue without a sense of the indestructible small monuments to the United States which have been purchased. Sometimes it may be felt that intention has been pursued of common sense—as with one fragmentary S. Antonio Battista, Dosso, although another at the fact remains that the Foundation, students at the University of Georgia, at Bloomington, at Columbia, Nashville and Corvallis, at least a handful of Italian in the original where practice could see none. No one aware of teaching art-history in the United States will feel that the value of this collection is lessened by the Kress Collection's National Gallery of Art. Without the munificence of the Kress Foundation the gallery would both its Giorgiones, the "Lotto" "Allegory" which the cover of the portrait of do' Rossi in Naples, the second Lotto of "Pluto" and the "Rhodos" (of which the gives an excellent analysis of the "Lotto" "St. Catherine" (which has been selected for the dust cover of this volume) "Lotto" "Nativity" of 1523, X-rays of which Mrs. Shapley has an interesting account, is a portrait by Sebastiano del Piombo, a portrait of a young man by Titian, the work of another first-rate entry, the very portrait of Vincenzo Titian and Tintoretto are discussed, the entrancing portrait of Rancello Farnese, the great group portrait of the Evangelists, the portrait of San Giovanni Evangelista, this is surely one of the most examples of enlightened

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THE ARMY CHURCHILL

IVON F. BURTON: *The Captain-General*. 230pp. Constable. £2.2s.

It is thirty years since Winston Churchill completed the life of his ancestor, the Duke of Marlborough. This is a suitable time for a revision. Churchill's powerful book was a twofold apology. Dr. Burton is an historian who has specialized in military matters, and he therefore took the decision to re-assess Marlborough's career as Captain-General rather than to offer a complete new biography which would have meant again thrashing over the political intrigues of the reigns of Charles II and James II.

Since Churchill's biography was published, the entire correspondence between Marlborough and Heinsius, the Dutch Grand Pensionary, has been published and admirably edited. It does not seem that Churchill made much use of this correspondence until he reached his fourth volume and even then employed it only sparingly. Also, as Dr. Burton observes, the entire correspondence between Marlborough and his colleague, Godolphin, has yet to be published, though much of it was selected both by Archdeacon Cox, the best of Marlborough's earlier biographers, and by Churchill's research assistants for publication.

It is not clear that the Heinsius correspondence notably alters the shape of the story, although it does seem plain that Marlborough was pretty frank with him, except that at times he exercised his famous charm to try to induce the Dutch to be more cooperative in the military sphere. Using this correspondence extensively, Dr. Burton concentrates mainly on Marlborough's achievements as commander-in-chief, and has little to say about the winters that he spent in England between the cam-

paigns when he was inevitably sucked into political intrigues at home. Thus Dr. Burton fails to emphasize sufficiently Marlborough's detachment from party politics and his single-minded devotion to winning the war, which Churchill naturally stressed in his biography. Nor is it possible for Dr. Burton to emulate Churchill's crystal-clear delineation of the fighting, which is made easier for his readers by the numerous and clearly marked maps. It must in fact be confessed that the writing of military history is a difficult art; it is tempting to get bogged down in a survey of tactical dispositions and for an author to forget that his readers are not as familiar with the life of the land as he is himself. In succumbing to this temptation and in a somewhat pedestrian style of writing are to be found the weaknesses of this book.

On the other hand, it can be said that Dr. Burton is extraordinarily fair to his subject. He explains how up to 1706 Marlborough skillfully integrated tactics with grand strategy. He also shows how Marlborough was right in seeing that the war could only have been won by a complete victory in the Iberian Peninsula or by a successful invasion of France. Hence, Dr. Burton argues, Marlborough was wrong to underestimate the importance of the Allied defeat at Almonza in Spain in 1707, though he was right in hoping that the combined operation against Toulon would compensate for this. Dr. Burton is correct in arguing that, so far at least as the War of the Spanish Succession was concerned, Prince Eugene of Savoy was an inferior general to Marlborough, but he does not bring out that Eugene was mainly respon-

sible for the fiasco at Toulon in which Marlborough set so much store. After 1707 it is suggested that Marlborough followed a policy of "utter folly" in concentrating on a war of attrition in Flanders and refusing to take the risks of invading France. But, after all, here Marlborough was largely in the hands of his allies; he could not have invaded France only with the troops in British pay and he saw that neither Eugene nor Heinsius was keen on running the dangers involved in such an invasion. Dr. Burton believes that Marlborough was a failure as a statesman and politician because, for example, he went to the House of Commons on the eve of his dismissal "to vote against the government that employed him in favour of a policy he had never believed in, and to devote his speech to defending himself against a charge of warmongering". Still, even politicians are not insensitive; though historians have shown that Marlborough was no warmonger—and Dr. Burton himself proves that Marlborough's personal financial transactions had no bearing on the policies he followed—a great soldier was naturally hurt by the kind of monstrous accusations that were hurled against him by the Tories in 1710-11.

Churchill's biography of Marlborough is unlikely to be superseded for many years to come; but it will certainly be read in a more judicial spirit; and the criticisms that Dr. Burton implicitly makes both of Churchill's accounts of Marlborough's tactics and of his politics deserve to be studied carefully by all who are concerned with this phase of British history.

THE NAVY CHURCHILL

PETER GRETON: *Former Naval Person*. 338pp. Cassell. £2 10s.

If, in the anxious days of September, 1939, there were any informed observers of naval affairs with time for reflection, they must have looked askance at the enthusiasm of the Royal Navy when it heard that "Winston is back". Churchill's previous relations with the Service had been characterized more by conflict and division than by harmony and cooperation. Before 1912, as an advocate of social reform, he had been one of the strongest opponents of naval expenditure. His two years as First Lord before 1914 were full of disputes caused by his pressing of a War Staff on to a reluctant Admiralty and his continual intervention in matters which naval opinion felt were no concern of a civilian.

His wartime conduct of naval affairs produced similar resentments and culminated in the fiasco of the Dardanelles and the disastrous quarrel with Fisher. Between the wars Churchill's behaviour was often completely opposed to naval interests. As Chancellor of the Exchequer, he was not only highly critical of expenditure but was the leading proponent of the dictum that defence estimates must be based on the improbability of war occurring within the next ten years. In the prolonged and acrimonious dispute over maritime air power the Admiralty could never rely on his support against the Air Ministry. It is the chief merit of Admiral Gretton's book to make possible some understanding of why, in spite of all this, the Navy's welcome to Churchill in 1939 was spontaneous and genuine, and why, in spite of his sometimes seriously mistaken interventions in naval affairs throughout the war, its admiration, sometimes amounting to awe, remained to the end.

It is not clear that Sir Peter himself fully understands the problem. Like many officers, he finds the complex motivation of political ambition difficult to grasp and seems to be puzzled by Churchill's changing attitudes and loyalties. Perhaps he also cannot fully envisage the frustration and impatience aroused in a brilliant

and argumentative mind by the conservatism and lack of dialectical skill of his professional advisers; a situation not unknown in the Ministry of Defence today. But Sir Peter has served on the Board of Admiralty and can identify the qualities which endeared Churchill to the Navy despite all the friction and disagreements. The naval men knew that their First Lord could be relied on to fight their cause in Cabinet and Parliament. They knew that he passionately believed in the Navy's primacy in the country's defence. Above all, they appreciated the energy and enthusiasm which penetrated to every department of the administrative machine and to every vessel of the Fleet. Here was a leader whom, despite his errors of judgment, naval opinion could respect and follow.

Sir Peter has set himself the difficult task of producing a professional officer's judgment on Churchill's complex relationship with the Navy. Most of the facts are well known. Much of the evidence comes from Churchill's own pen. Therefore the problems of rejelling the story freshly and of supporting judgments convincingly without going over old ground have sometimes defeated him. One valuable new element is his revaluation of Churchill's imaginative insight into the social and economic aspects of recruitment and morale to the troubled years before 1914. It could be read with profit by those responsible for such matters today. As is to be expected from an admiral of Sir Peter's experience and intellect, the judgments on the issues of naval strategy and tactics to which Churchill was involved are penetrating and convincing. He errs, however, in writing that in the early years of the twentieth century there was little argument on the importance of protecting sea-borne trade. There was a great amount of argument and considerable detailed planning. But the argument was confused and the planning based on false premises. These weaknesses, which nearly led to disaster in 1917, Churchill did not make.

ICONOCLASTIC

NORMAN F. CANTOR: *The English*. 525pp. Allen and Unwin. £1.5s.

It is salutary to see ourselves as others see us. Professor Cantor is a Canadian at present teaching at Brandeis University, and this book on English history is based on lectures he gave at Columbia University five years ago. His aim is to present to the general reader an understanding of the course of English political and social history from about A.D. 450 to the middle of the eighteenth century; he proceeds on the volume and has chosen a good place to stop as England was entering the industrial and imperialist age.

Professor Cantor is nothing if not an iconoclast. He begins by reminding us that the British empire is virtually extinct and that England has declined to the level of a second-rate or third-rate power. In what lay her past greatness? He suggests that we have built up a system of law and institutions that has allowed human dignity and freedom to flourish. Except for the revolutions of the seventeenth century England has never suffered violent internal upheaval. This is true; but the test will come in our own multiracial age. So far, Professor Cantor is in accord with the great Whig historians, and throughout his book he sympathizes with the Whig view of history; he has a good word to say both for Bishop Stubbs and Lord Macaulay.

In two respects, however, Professor Cantor differs from what is a popular view in English schools (though not necessarily in Oxford). First, he emphasizes the discontinuity of English history at the time of William the Conqueror and, secondly, he stresses the continuity of English history between the late Lancastrians and early Tudors. To him William the Conqueror was bound to win because he possessed trained mercenaries and experienced knights; and he rationalized and centralized the monarchy in England in a way that was never possible under the Anglo-Saxons: this was "the first planned society since the Roman Empire". It is right that we should be told once again of the remarkable administrative achievements of William and Henry II; for they were rulers who rose above their age. Nevertheless it is possible that he underestimates the importance of the Anglo-Saxon heritage of which Professor Barlow and others have written.

As for the continuity at the time of the Tudors, again Professor Cantor is right to emphasize the achievement of Edward IV, who certainly succeeded in establishing some measure of peace and security in the land after the upheavals of the fifteenth century. But it can be argued that it was the Battle of Bosworth and not the so-called "Wars of the Roses" to their end; and that the outstanding dividing line in Tudor history was not the accession of King Henry VII but Henry VIII's break with Rome.

Professor Cantor's method of teaching English history—and it is a good one—is, first of all to put his readers into the historiographical picture. Thus in each section of his book he describes the contribution made by the great historians of the past and then goes on to show what modern historians like Galbraith or

Ellor or Dickens or there is almost a surfeit of literary references. He adds to change the reading to find in *The Classic Chinese* the story of the poet, and a book that goes beyond the literary scholars. Professor Cantor's book is not sold upon the shelves of the pedants in history and he demonstrates, as works of literature. The aspect or another of the conclusions of the scholars are here. Historians have given a new word for the student and for the their island story. But he general reader, but Professor Hsia is by any means slavishly following the last textually corrupt passage by the Norman Conquest has been finally elucidated. It is the idea that the English have been finally elucidated. The name of the genre is *The Romance of the Three Kingdoms*. *The Journey to the West*. *The Water Margin*. *The Romance of the Red Chamber*. These epics have poured into the *Red Chamber*. The proportionate view of the great novels of the West; the most recent investigations of the Chinese themselves. The *Drama of the Red Chamber* by J. H. Plumb and *Chamber* will stand comparison with Holmes, and therefore the great novels of the West; his survey is undoubtedly the reader will find his western eye.

Professor Cantor is also iconoclastic. He argues that inaction was the May, however, he rather diction of the Elizabethan age. He is concerned by Professor Hsia's against the heroic-warrior accounts of the earlier books. It Queen by Sir John Neale would be impossible to confine in A. I. Rowe, and suggests some volume both critical studies of both was reluctantly published individual works and an account of outstanding achievements of the history of the genre as a whole. It was an era of outstanding. For that the author refers to in the not of constructive politics. For many other works available (for out the key stress on the *Red Chamber*, Lu Hsiang-shan's *History of protection for an individual Chinese*. But he does not, from chapter 34 of *Magnus*, prepare us adequately for the Declaration of Right. The many differences between the wants to say is that in the Chinese tradition of the novel and any strong ruler, whether his own. Anyone who feels let down Henry VIII, Queen Elizabeth because he does not find in *The Conquest of Charles II*, *Romance of the Three Kingdoms* the final some way round the technical and psychological complexity of law.

The author is much more concerned with the medieval period of history. He should remember that the book first appeared some time between 1522 and 1566. Even *The Drama of the century*. To give *The Red Chamber* was first published instances of slips: *Hamlet* in the full 12th-century version not a Knight. Monk was only in 1791. In most literary butcher, Dame C. V. Webb's matters developments in China have not been taken place much earlier than Oliver Cromwell's in the West; that the highest not led the New degree of sophistication is by no means incompatible with an early date is clear from the lyric poetry of the Tang dynasty. But the novel as a genre appeared late in China, almost simultaneously with its appearance in the West.

After 1791, the influence of western literature began to be felt, although the great novels of the Ming and Ching dynasties still had a profound effect on the revolutionary writers of the new China, even in the 1930s. At first, the introduction of foreign literature led the Chinese to condemn their own tradition as the Old Novel and praise the New Novel, the product of western ideas. But pride in the native Chinese genius led to the rejection of these categories under the Communist regime, and the remaining of the Old Novel as the Classic Chinese Novel, the name Professor Hsia uses here. Already the ideological pendulum has swung back; since the Cultural Revolution, these novels are once more being designated as feudalistic relics "incompatible with the thought of Chairman Mao".

Ideological condemnation is nothing new for the classic novel in China. Indeed, there have been only brief periods when it received any sort of wholehearted approval. The genre was never admitted to be *wen*, "literature", within the Confucian definition of that category; it had no precedent in the Five Classics and the Four Books which form the Confucian canon, and it was usually written in a mixture of the literary and the vernacular languages. There were even times in the Ming and Ching dynasties when censorship was imposed on works of fiction because of their lack of moral content. By western standards the treatment of sex in some of the novels might be considered somewhat frank. Indeed, *Chü Ping Mei*, the fourth of the novels discussed by Professor Hsia, has been censured as pornography both in the West and in China. But traditionally, it was the failure of the novelist to act as the exponent of Confucian virtues, and those alone, which met with disapproval. If the novelist did have a serious philosophical message it was too often the Buddhist and Taoist message of renunciation. And in many cases the moral theme was no more than the simple notion of retribution rather half-heartedly introduced to provide rewards for the good and punishment for the bad prefer-

FEUDALISTIC CLASSICS

C. T. Hsia: *The Classic Chinese Novel*. 413pp. Columbia University Press. £4 1s.

means incompatible with an early date is clear from the lyric poetry of the Tang dynasty. But the novel as a genre appeared late in China, almost simultaneously with its appearance in the West.

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MOTHER GOOSE'S FATHER?

MARC SORIANO: *Les Contes de Perrault*. 525pp. Paris: Gallimard. 36fr.

There is one classic which every French child knows by heart before he goes to school; it is the one which he knows before he has learnt to read, the only one which he will remember even if he does not like reading and does not read it again. This classic has brought many words into current French usage, and created several vivid popular characters; it has won and kept an international readership. It is also one of the least known and least studied texts in the modern youth. One will pleasure in the second volume will pleasure in how the author tackles the modern story of modern

Now, with all the intellectual equipment of a *roman* and an *agreste* philosopher, M. Soriano studies *Contes de la mère l'Oye*—or what are commonly called the *Contes de Perrault*. Was Charles Perrault in fact their author? From the first page of his study, our assumptions of the traditions are questioned. None of the editions of the *Contes* which appeared in the lifetime of Perrault bore his name; indeed, the book is being published under the name of someone who never acknowledged it, and we are dismissing someone who signed the dedication and was given permission to print the book: the mysterious Pierre Darmanecourt, an Academician's son.

M. Soriano's conclusions about the authorship will intrigue the student of the period, and the literary detective. They will be fascinating, too, by his analysis of the tales which they have accepted without question. He dissects each one with the cool purpose of a French academic giving a lecture *explanatoire*, and suggests the

significance of alterations, the nature of the symbolism, and the tale's relation to the folklore tradition. Balzac in *Son Cathédrale de Meville* and Littré in his *Dictionary* could not bring themselves to believe in Cinderella's glass slipper: they assumed that the "pantoufle de verre" must be a "pantoufle de vair". But why, asks M. Soriano, should the glass slipper be irrational in a world where mice were turned into horses? If anyone can turn a pumpkin into an unbreakable glass shoe, in the original edition it occurred three times in the text. It was the author's subtle invention, intended to cast an atmosphere of slight irony over his tale. It was meant to counterbalance the orgy of magic.

As for *Little Red Riding Hood*, it is the only one of the *Contes* with an unhappy ending. In certain oral traditions it has a happy ending; but M. Soriano believes that the author of the *Contes* knew of this version and discarded it: perhaps because of a certain taste for nightmares, a tendency to cruelty which may be seen throughout the tale. On the other hand, the author of the *Contes* has suppressed the primitive detail of the child being asked to eat its grandmother's flesh and blood. The *Contes* also omit the mysterious voice which warns the child what it is eating. *The Sleeping Beauty* raises a curious point: in the old version of the tale, the Sleeping Beauty became

all unawares, while she was still asleep—an episode which recalled the Immaculate Conception. In the *Contes*, however, the enchantment ends as soon as the prince kneels before her, and she wakes. There is perhaps an historical reason for this change. As M. Soriano explains: "Ce n'est pas à bien entendu prétendre que l'auteur du conte a effectué ce remaniement avec une idée précise et claire de ce qu'il signifiait. La modification a pu aussi bien s'opérer en dehors de lui. Il a pu recueillir un motif mortel d'un conteur qui mourait parce qu'il était devenu sacrilège, parce qu'il avait pris un sens qui contredisait l'atmosphère de piété, sincère ou non, qui caractérisait ce siècle 'humanitaire'." ... Décidément, ce n'est pas un hasard si le conte qui doit en train de mourir a pris un nouveau départ.

The first part of M. Soriano's book presents the problems of the research. In the second, he follows the trail of folklore, and analyses the individual tales. In the third part he discusses the Perraults, father and son; and in the fourth he attempts to unravel the Perraultian complexities which, he feels, may explain much about the *Contes*. The work, he concludes, "a rapidement, durablement, atteint le plus vaste public. Mais à aucun moment, il n'est sorti d'un miracle. Ce succès est dû à une collaboration (écrite et orale) savante de l'art écrit et de l'art oral." In this authoritative work, M. Soriano has shown the nature of the collaboration. He has set the *Contes* with scholarship, in their literary and personal context.

PHILOLOGICALS

GIANFRANCO CONTINI: *Literatura dell'Italia unita, 1861-1968*. 1,118pp. Florence: Sansoni. L.6,000.

Anywhere and especially in Italy—no matter what criterion one chooses to adopt, an anthology that includes contemporary writers is bound to give the impression of being something like a wedding feast to which only one's closest friends have been invited. By excluding certain authors, *Literatura dell'Italia unita* has raised a flutter in the literary dovecotes in Italy. Gianfranco Contini is a widely respected scholar and philologist; in this anthology, his aim, we are told, is to be objective without being neutral—something very tricky indeed and conforming to Contini's own idea of an anthologist's business as being the "pittorica del mondo".

The anthology includes a hundred authors, from Francesco De Sanctis to Antonio Pizzuto. Each author is prefaced with a brief biographical sketch and critical comment. So far as the major authors go, De Sanctis, Carducci, Verga, Pascoli, D'Annunzio, Croce, Svevo, Ungaretti, Montale, Cardarelli, Quasimodo, Pavese, Moravia—they are all assured a larger or a smaller niche in Contini's pantheon. One may here and there question the choice of a particular piece, or, more important, the choice of authors included or excluded.

In this anthology certain authors for instance, Pascoli, Ungaretti, Carducci, and Sereni) under-represented, and certain authors are not represented at all. It is the last category that constitutes the most challenging aspect of the anthology, including as it does, poets like Corazzini, Novati, Ossi, Penna and Solmi, prose writers like Bontempelli and Malaparte, and critics like Puncerzi, Montigliano, Flora and Fubini.

But a more serious criticism is the special emphasis laid on certain authors and his studies of the six novels already mentioned. Professor Hsia adds a most interesting chapter on the Ming short-story collections known as the *Sun-yen*, particularly the story of *The Peach-Seed Sling*. It is, indeed, a pity that the skill in compressing and focusing of interest shown in this story was not imitated more widely elsewhere. But the Chinese novel is nevertheless, a most exciting and rewarding subject to study, to which this new book will be a valuable guide.

THE COMPLETE WORKS OF VOLTAIRE/LES ŒUVRES COMPLÈTES DE VOLTAIRE. Edited by Theodore Besterman, W. H. Murber, J. Ehrard, R. Pomeau, O. R. Taylor, S. S. R. Taylor, J. Verreyse, with the assistance of an international committee. This is the first critical edition ever attempted, and the first of any kind for nearly a century. Bound in buckram. Each work will be available separately (in North America: The University of Toronto Press).

2. *La Henriade*, publiée par O. R. Taylor (in the press)7. *La Pucelle*, publiée par J. Verreyse (in preparation)17. *Histoire de l'empire de Russie*, edited by D. M. Lang (in preparation)49. *Canillac*, publié par R. Pomeau (in preparation)59. *La Philosophie de l'histoire*, edited by J. H. Brumfit (in the press)81-82. *Notebooks*. Edited, in large part for the first time, by Theodore Besterman. Second edition, revised and much enlarged. 790 pages. Price 145 francs the set (published).

Several more writings are in preparation.

CORRESPONDANCE COMPLÈTE DE JEAN JACQUES ROUSSEAU. Edition critique établie et annotée par R. A. Leigh. Vols. i-viii, cloth bound, illustrated, are now available, price 660 francs the set; vols. ix-x in preparation; volumes are not sold separately (in North America: The University of Wisconsin Press, Madison).

VOLTAIRE'S HOUSEHOLD ACCOUNTS, 1760-1778. Edited in facsimile by Theodore Besterman. 329 pages, folio, bound in half-hen, edition limited to 500 copies, price 185 francs (in North America: The Pierpont Morgan Library, New York).

STUDIES ON VOLTAIRE AND THE EIGHTEENTH CENTURY. Vols. xvi-xviii are in the press. A list of volumes still in print is available (the Studies are obtainable only from Geneva, at below).

INSTITUT ET MUSÉE VOLTAIRE

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BOOKS RECEIVED

[The inclusion of a book in this list does not preclude its subsequent review]

Arts and Armour

RIMMON, P. S. *The Indian Sword*. 108pp. Herbert Jenkins. £2 10s.

The latest book in a series of "Arts and Armour" monographs deals with the wide and strange variety of life and blades which make the Indian sword such an interesting and often puzzling weapon. Its development from prehistory to the end of the nineteenth century is covered in four well-documented and comprehensive chapters and there are appendices describing the various techniques of decoration and manufacturing processes. The quality of the illustrations does not, unfortunately, equal that of the text.

Arts and Crafts

ALMOND, JAMES. *The Shell Book of Crafts*. 110pp. John Baker. 30s.

The history of the old crafts of the countryside and the practical details of craftsmanship are nicely woven in this comprehensive account of the rural skills which covers everything from pottery to hurdle making, bows and arrows, and window chairs. The author, himself a craftsman, has provided a store of information for everyone interested in any of the traditional crafts. He notes what kind of straw is necessary to make a corn dolly; how to judge by the shape and colour of a harvest wagon which county it comes from; how the stone-waller builds a structure to endure for centuries; and that the art of thatching, after falling into decline, is now again reviving. The book is fully illustrated by drawings and photographs, including each craftsman's tools, and it is interesting to compare, for example, his sketches of the farmer's tools with those of three centuries ago as pictured in Markham's book of horsemanship.

Illustration and Memoirs

BICKWITH, LILLIAN. *A Rope-In Case*. 192pp. Hutchinson. 21s.

Quietly and effectively Miss Beckwith recreates the scene of life in the Hebrides. She is equally sensitive to her surroundings and to the psychology of the locals. There will be a little too much sugar on the porridge for some readers, but Miss Beckwith is a sentimental writer — but she finishes her sketches with a practised hand and Douglas Hall adds some pleasant drawings.

DALE, ROBINLYN with DAVIES, D. I. *Louis Wain*. 204pp. William Kimber. £2 2s.

Louis Wain is perhaps best known to moderns as a famous psychological case, whose mental state is vividly illustrated by a series of cat drawings ranging from the conventionally cute and realistic to wild abstract patterns of fauve colour. But before he went mad he was one of the most successful and famous magazine and book illustrators of his time, drawing cats by the thousand between 1880 and 1925. Mr. Dale has found out just about all anyone could wish to know about his career, and Dr. Davies adds a section on Wain's madness. The book is pleasantly written, and well illustrated, though it is a pity (if, no doubt, an economic necessity) that the mad drawings are reproduced in black-and-white, and very small at that.

Botany

PERRY, C. P. and SWANN, E. L. *Flora of Norfolk*. 288pp. Jarrold. £2 5s.

Norfolk may be proud of this handsome and authoritative production, published "on the occasion of the centenary of the Norfolk and Norwich Naturalists' Society". The members of this society are mainly responsible, in fact, for the 115 colour photographs which bring to life the species represented. Seen thus close, the humblest grasses assume an interest and character that cannot but sharpen the curiosity and intensify the pleasure of the amateur naturalist. Some of the photographs are beautiful in themselves, quite apart from the interest of their subjects. Some have succumbed to the obvious uncertainties of colour photography, however skilled. Thus the plate of *Meibomia cristata*, for instance, hardly does justice to the redness of the flowers — but then this is one of those plants it is an achievement to have found at all.

The text is at once plain and comprehensive; it includes notes on the fauna; the geology and fossil flora

of the county, and the major plant communities.

Economics

BAILEY, RICHARD. *Managing the British Economy*. 172pp. Hutchinson. £2.

Mr. Bailey's book arises out of attempts to explain to businessmen on business courses how the government seek to manage the economy. It deals broadly with the period since the introduction of the National Economic Development Council and analyses the shift from N.E.D.C. to the Department of Economic Affairs, and then differentiates between the growth programme of N.E.D.C. and the National Plan. It very briefly describes the role of the different government departments in trying to run the economy and relates this both to regional planning, to the changing structure of the economy and the Prices and Incomes Policy. As an introduction to the main structure of the impact of central government machinery on the economy, there is no doubt at all that this is a most useful contribution to the literature.

What it fails to do is to put the specifically Whittaker machinery into the broader context of the formulation of economic policy, to do which, of course, far more attention would have to be paid both to less formal organizations, and to the Bank of England, as well as to the network of international organizations and agreements in which Britain is entangled. Perhaps the radical question that springs to mind is this: each intervention can be justified, but can the totality of intervention be justified? Is there any rationality in the complete pattern of government intervention? One suspects not.

History

BRYER, E. C. *A Guide to Records in the Windward Islands*. 107pp. Oxford: Blackwell, for the University of the West Indies. £3 3s.

In spite of having to record many gaps, Mr. Bryer has compiled a first full-scale survey of records for the Windward Islands which should be valuable to students of Caribbean history. After an initial section on the Governor's records, the monuments are listed for each island — Grenada, St. Vincent, St. Lucia and Dominica.

Horticulture

The *Lily Year Book 1969*. 143pp. The *Rhododendron and Camellia Year Book 1969*. 108pp. The *Daffodil and Tulip Year Book 1969*. 200pp. Royal Horticultural Society. 30s. each.

The three most authoritative annuals on their respective subjects are well up to the standard expected of them. All the regulations and details are there; the expensiveness of information which is the breath of life to the enthusiast, the many pictures, some of them in colour, new cultivars described, accounts of particular genera flourishing in favoured gardens. From all this satisfying material, which the spoilt reader almost takes for granted now, certain things stand out. In the lily book, for instance, there is a substantial account of the Eremurus of south-west Asia ("how they grow and how to name them") by Professor Per Wendelbo and Admiral Paul Fuzze; this is illustrated with several pages of vivid photographs of species growing in the wild. In that on daffodils a *rite de passe* from Mr. David Lloyd will be echoed by many other gardeners: however does one persuade the huge Hippocrepis cultivars to flower a second time? The same volume contains a valuable article on snowdrops and a curious one on growing bulbs in nets.

WEBSTER, RINALDO. *The Early Horticulturalists*. 224pp. Newton Abbott: David and Charles. £2.

The *Early Horticulturalists*, the story of market gardening, proves quite fascinating. Mr. Webster traces the long history of family firms, some still going, the rise and fall of certain branches of the industry (such as "French gardening"), the development of Covent Garden, and the changing tastes of Britons in the matter of fruit, vegetables and flowers. On the way there are all sorts of vivid glimpses of London at various stages of its growth from the earliest times

of the county, and the major plant communities.

Music

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CLASSIFIED ADVERTISEMENTS

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The United Kingdom Atomic Energy Authority have a vacancy in the modern Technical Library at Aldermaston. Duties will include assistance in developing a mechanized Cataloguing and Ordering System, using an IBM 870 Document Writing System, and extending this to include a computer compilation of a printed book catalogue. The post offers a unique opportunity to take part in an advanced mechanization project.

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ASSISTANT INFORMATION OFFICER

The Ceramic, Glass and Mineral Products Industry Training Board wishes to appoint an Assistant Information Officer. The post is full-time, and the successful candidate will be required to have a minimum of 2 years' experience in a library, and to be a member of the Institution of Librarians. The salary is £1,225 per annum, plus pension. Applications should be sent to the Director of the Board, Ceramic, Glass and Mineral Products Industry Training Board, 100 Rye, London, E.C.1, by 24th January, 1969.

The person appointed will have several 'A' levels, some library qualifications, and 2-3 years' experience in library or information work, preferably in a subject field related to the Board's work. Salary will be in line with qualifications and experience, but will not be less than £1,000 p.a. Applications should be sent to Miss S. K. Pratt, Ceramic, Glass and Mineral Products Industry Training Board, 100 Rye, London, E.C.1, by 24th January, 1969.

WEST SUSSEX COUNTY LIBRARY

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Applications are invited from Chartered Librarians, who hold the necessary qualification for library work with young people. It is also essential to have had experience in the administration and organization of a comprehensive library service to schools. Salary within the County Council's Professional Career Grade (£1,265 to £1,925 per annum) according to previous experience. Further details and application forms from the County Librarian, Tower Street, Chichester, Sussex.

NORFOLK EDUCATION COMMITTEE

Applications are invited for the post of Senior Assistant Librarian in the School Library. The post is full-time, and the successful candidate will be required to have a minimum of 5 years' experience in a school library, and to be a member of the Institution of Librarians. The salary is £1,225 per annum, plus pension. Applications should be sent to the Director of the Committee, Norfolk Education Committee, Norwich, by 24th January, 1969.

CORPORATION OF QUEENSTOWN

Assistant Librarian - CITY BUSINESSES LIBRARY. Salary scale £1,180-£1,800, starting point depends on age and qualifications. Candidates should have a minimum of 5 years' experience in a public or specialist library. Some knowledge of the literature of management or economics would be an advantage. Forms of application from the Chief Librarian, Corporation of Queenstown, 100 Rye, London, E.C.1, by 24th January, 1969.

UNIVERSITY OF QUEENSTOWN

MEDICAL LIBRARIAN

The University invites applications for the position of Principal Librarian in charge of the Medical Library. The successful applicant will be responsible to the University Librarian for the supervision and development of the medical library. The post is full-time, and the successful candidate will be required to have a minimum of 5 years' experience in a medical library, and to be a member of the Institution of Librarians. The salary is £1,225 per annum, plus pension. Applications should be sent to the Director of the University, University of Queenstown, 100 Rye, London, E.C.1, by 24th January, 1969.

REMOVAL GRANT - MEDICAL LIBRARIAN. Application forms and further details from the County Librarian, 100 Rye, London, E.C.1, by 24th January, 1969.

GLoucestershire COUNTY COUNCIL

1. BRANCH LIBRARIAN. Wotton-under-Edge Building, A.P. 111 (245-21,485). Must be a Chartered Librarian.

2. EXPERIMENTAL OFFICER. Forest of Dean P. 1111 (21,055-£1,485). Final Examination or equivalent.

REMOVAL GRANT - MEDICAL LIBRARIAN. Application forms and further details from the County Librarian, 100 Rye, London, E.C.1, by 24th January, 1969.

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